

Last week we stressed that it was very important to understand, to know the definition of the Buddha Jewel as being the ultimate object of refuge, that possess the eight qualities and then obviously, to know what those eight qualities such as uncompounded and so forth are.¹

We have explained that it is uncompounded because it is without beginning, middle and end. It is spontaneous because it has pacified any exertion. It does not comprehend through other conditions because it comprehends through its own power. It possesses comprehension of the ultimate and relative phenomena, it possesses altruism, and possesses potency. Basically, the qualities are six, three and three and then in addition to that we add possessing qualities for one's own purposes and possessing qualities for the purpose of others. We expand the list of six to make it to eight.

Last week we say that once we give the definitions of the Buddha Jewel as being the ultimate object of refuge that possesses the eight qualities such as, uncompounded and so forth. Once that definition is given, there are two points of doubt or further discussion. The first point that is raised is,

How does the nature body actually possess, how can you show that it possesses all eight qualities?

And in particular the question is:

How can you show me that it possesses comprehension, altruism, and potency?

We discussed this last week and we still have another point of doubt to raise.

The second point of discussion or doubt arises because we take that list of eight and in particular we focus on the first six qualities and say, the first three: uncompounded, spontaneous, and does not comprehend through the condition of others - are qualities for one's own purpose. And then the other three, which are, having comprehension, altruism and potency, are qualities for the purpose of others. So that the debate is;

Why do you say that the first three are for one's own purpose, and why do you say that the other three the following three are for the purpose of others?

We said that, number (4), (5) and (6) on the list: comprehension, altruism, and potency are qualities for the sake of others. So someone raises the debate saying,

"No, comprehension, altruism, and potency are not qualities for the sake of others, they are qualities for one's own purpose."

Because he says,

"When you look at comprehension and when you look at altruism and potency, these actually describes the pristine wisdom dharma body. Pristine wisdom dharma body is a body established for one's own purpose it's not for the purpose of others. And therefore, whatever qualities it

¹ The eight qualities as per the root text: (1) Uncompounded and (2) Spontaneous (3) it does not comprehend (reality) through other conditions. It possesses (4) comprehension, (5) altruism and (6) potency. Possessing (7-8) both purposes (it is the jewel of) Buddha.

possesses, are qualities for one's own purpose they are not qualities of others. Therefore, comprehension, altruism and potency are for one's purpose not for others."

When in the very first week we talk about the bodies of the Buddha and we made a classification there, twofold classification where we have ultimate bodies and we have conventional bodies. Also we looked at the three Jewels, the Buddha, Dharma and Sangha Jewel in the ultimate level and conventional level. Definitely in terms of the bodies of the Buddhas, we have what it's called the ultimate body of the Buddha and then we have the conventional body of the Buddha. The conventional body of the Buddha, that refers to the emanation bodies, of the Buddha, the form body of the Buddha and so forth are for the sake of others. Whilst the ultimate body of Buddha is for one's own purpose. Those terms actually they are more or less interchangeable. When you say conventional body or when you say body for the purpose of others, which is going to come with qualities that are for the purpose of others. These three terms are interchangeable. And similarly, ultimate body, body for one's own purpose, qualities for one's own purpose, these things are interchangeable.

When we look at the list of eight, the first one, (1) uncompounded refers to the natural purity. The second one (2) spontaneous, it refers to adventitious purity. The third one, (3) it does not comprehend through other conditions, is actually comprehension of phenomena exactly as they are. So it's comprehension of reality, so it's the pristine wisdom dharma body. So the question is not so much about the first three on the list. But the question is about (4), (5) and (6). That's the main doubt.

For the first three there is no question, it is for one's own purpose, this is body for one's purpose, or this is qualities for one's own purpose. But what about the other three, are they for one's own purpose or are they for purpose of others?

The first three, there is no question. It is body for one's own purpose, it is ultimate body and it is qualities for one's own purpose. No question about the first three.

In the following three: comprehension altruism and potency. For the time being we are going to leave potency out of the question, because there is doubt whether potency is going to be posited as awareness or not. So really the debate now is to (4) comprehension and (5) altruism what are those things? Actually, comprehension and altruism are omniscience. The comprehension refers to the omniscience of the Buddha. And the omniscience of an Arya Buddha is altruistic it has altruism. So comprehension and altruism are the omniscience of the Buddha. The omniscience of the Buddha is dharma body. Now in terms of dharma body we have two types of dharma body: we have the nature dharma body and we have the wisdom dharma body. It's not the nature dharma body; it is the wisdom dharma body. So comprehension and altruism is omniscience, it is the wisdom dharma body of the Buddha. What is the other one? The nature dharma body of the Buddha. The nature dharma body of an Arya Buddha, there are two types of this: - it's the natural purity nature dharma body and adventitious purity nature dharma body. We are not dealing with that, we are dealing with dharma body but not nature dharma body. We are dealing with wisdom dharma body. Comprehension and altruism are omniscience therefore they are wisdom dharma body. Dharma body is a body for one's purposes therefore these qualities are the qualities for one's own purpose, so that's what the debate is.

We are reading from this commentary, actually I find this passage not as clear as the Tibetan (P.256 of the Gyaltsap Darma Rinchen's commentary)

3.1.2.1.1.1.2.1.4.2.2.2., Analysis of the Latter Three Excellences

As for the analysis of the two benefits, Buddha's intuitive wisdoms that are not perceivable by disciples belongs to his self-benefit, and the two material bodies that are perceivable by disciples belong to the benefit to others. This division is based on the act of bringing benefit to others with respect to the disciples' perception.

Basically, what it's saying, it's on p.256 the second big paragraph. It is making the division between what is it for one's own benefit and what is it for the benefit of others. In terms of whether it is directly perceived by the disciples or not. If something is perceived by the disciples such as the form bodies, then its going to be for their benefit. But if it is not directly perceived by them, it's not going to benefit them.

Where it says,

Buddha's intuitive wisdoms

There is plural there in the wisdoms because it's referring to the different types of dharma bodies, such as the wisdom dharma body and the nature dharma body. These two dharma bodies do not directly appear, they are not perceived by the disciples. Therefore, it's for its own benefit.

We have talked about the wisdoms of the Buddha which refer to the dharma bodies of the Buddha. And then we mention the form bodies of the Buddha, obviously the form body of the Buddha they are directly perceived, they appear to the disciples. And since they are perceived by the disciples, they can enact the benefit of them, so therefore the benefit of others. And if you think about it, when you talk about the wisdom dharma body or the nature dharma body, who sees those things? Who interact with those things? It's only Arya Buddhas who can perceive these types of bodies. There is no disciple who can benefit from them, and therefore the division of what is for one's own benefit and for one's own purpose and for the purpose of others, it's made from that perspective. Does it appear? Can they directly see it? Can they interact with it? Or not?

Keeping that in mind, going back to the question about (4) and (5). Comprehension, this is comprehension of the Buddha. How the Buddha comprehends reality, how the Buddha comprehends diversity. Does any disciple, does any sentient beings has any idea about the comprehension of the Buddha? No way. The same thing about the altruism of the Buddha. Does any disciple has any idea of the compassion of a Buddha? No way. They only appear to Arya Buddhas. These things are dharma body, wisdom dharma body that are for the Buddha's own purpose. They don't appear, they are not perceived by disciples.

From the two types of bodies, also (4) and (5), they belong to bodies for his own purpose.

If there are bodies for one's own purposes then they are the qualities for their one's own purposes, so why does it say they are classified as qualities for the purpose of others?

Then it continues by giving the explanation, why they would classify these as qualities for the purpose of others. And it begins by talking about compassion and power which are number (5) and (6) in the list. Later on, we will go back to comprehension which is (4). So it begins by compassion and power, or (5) altruism and (6) potency it's the same terms. The translation is missing a very important word here, I will read what it says:

Compassion and power are arranged as the benefit to others in terms of being perceived by disciples, thereby making dharma teachings possible.

The Tibetan commentary actually says,

Compassion and power have an after-effect or leave an effect,

like they leave an imprint, like when you have your hand and you put it down and that leaves an imprint, or with your foot and you leave an imprint on something. In that sense they are given as the cause that will bring about the result and the result is to have teachings and in that way benefit sentient

beings. So in the same way that if we go away from that list, when we say that the Buddhas are able to enact enlightened activities and tame countless sentient beings by using countless methods. Where is that ability coming from? It's coming from the omniscience of the Buddha. So the omniscience of the Buddha is used as the cause or as the method that will bring about that for the Buddha to be able to leave an imprint, or to effect, to bring an effect on disciples. You are using the cause as being the method that will bring about that transformation that you want to bring. Similarly, here it says, '*compassion and power are used in that way to bring about benefit.*' The cause that brings about that benefit to others.

In reality what it's saying is (4) comprehension, (5) altruism and (6) potency actually are not qualities or body for the purposes of others however they act as the cause that will bring about the benefit of others. They act as the cause and the method that will bring about the benefit of others. And from that perspective they are posited as qualities for the benefit to others due to the effect that they bring on others. In that point, definitely translation needs to be reworked.

The meaning is very clear in the Tibetan because the passage in the Tibetan says that,

"It is due to the imprint or the effect that compassion or power has upon others"

It is due to that, that they are recognised or they are posited as being qualities for the purpose for others.

And then there is a phrase about comprehension,

'Phenomenally omniscient intuitive wisdom is included in the benefit to others in terms of being the cause of compassion engagement.'

Alright so these terms, *phenomenally omniscient intuitive wisdom* is actually referring to the pristine wisdom of the Buddha that comprehends the variety of phenomena. This comprehension of the Buddha, the Buddha seeing the variety of all phenomena is included in the benefit of others. It's not strictly speaking, a quality for the benefit of others. Because really it is the omniscience of the Buddha, so you know others cannot see it. But it is included or classified as being something for the benefit of others in terms of being the cause of compassionate engagement. Alright so the omniscience of the Buddha is actually the cause of the compassionate activities of the Buddha. The Buddha's comprehension of the variety of phenomena, His omniscience is the cause for His compassion or His compassionate activities, enlightened activities that will benefit sentient beings. From that perspective it is classified as being quality for the benefit for others. Strictly it is not, but it is posited as such.

And then there are two more sentences that actually refer, differentiate because when we talk about comprehension, there is comprehension of reality and there is comprehension of a variety of phenomena. There are two sentences here, one for each whoever wants to read that in the commentary. You begin with bottom of p.256 and the first four lines of p.257.²

Is that clear? Not clear? Really clear? [Laughter]

You can see that actually comprehension, altruism and potency are not qualities for the benefit of others. In reality they are qualities for one's own benefit. However, we have here the presentation that says, the first three are for one's own benefit, and the other three are for the benefit of others. We must

² P,256-257 of The Sublime Continuum, Its Commentary, and its Supercommentary by Gyalsap Darma Rinchen: Phenomenally omniscient intuitive wisdom is included in the benefit to others in terms of being the cause of compassion engagement. It is so posited inasmuch as [this intuitive wisdom] sees that all beings have the tainted thatness with no distinction. As for intuitive wisdom that knows things just as they are, it is posited with respect to the decline of dualistic perception, not to omniscient [intuitive wisdom] that perceives phenomena.

give a reason, we must explain this point, they are not but they are presented as being for the benefit for others. So why, how do we explain that?

Also, another question or doubt that might arise when you go through the list we say that the first three in the list are obviously, they are qualities for one's own purpose. But when we come to (2) that is spontaneous, and the presentation there is, *it spontaneously engages in enlightened activities to benefit sentient beings*, actually it sounds very much like it does something for the benefit for others. Why do we say it's for one's own benefit? Since we see it as having pacified any resistance to spontaneously helping others, why is it for one's own benefit? it should be for the benefit of others. But if you look at it, we have explained the cause. What gives rise to that spontaneity? We say that the cause of that is the perfect abandonment of the Buddha. It refers to the adventitious purity of the dharma body. From the point of view of the cause that brings about this spontaneity, from the point of view of the nature of the cause it's classified as being for one's own benefit.

Because remember in the list, (1) uncompounded is classified as the natural purity nature body. And (2) spontaneous is adventitious purity nature body.

These were the doubts from last week's definition, so we continue to new ground now.

When you read the qualities, alright so in p.2 the second paragraph [from the root text] where they enumerate them,

- (1) *Uncompounded and*
- (2) *spontaneous*
- (3) *it does not comprehend (reality) through other conditions. It possesses*
- (4) *comprehension,*
- (5) *altruism and*
- (6) *potency. Possessing*
- (7-8) *both purposes (it is the jewel of) Buddha.*

This one actually explains, classifies them and explain them. The eight qualities of the Buddha.

Going through the list again, the first one is,

- (1) *Uncompounded* – we say that it refers to the natural purity nature body or nature body - nature dharma body is the full term.
- (2) *Spontaneous* – refers to adventitious nature dharma body
- (3) *It does not comprehend through other conditions* – comprehension there refers to omniscience of the Buddha that sees phenomena exactly as they are. So, it sees the reality of phenomena. We have explained that this is not comprehended through other conditions, because it cannot rely on someone else to explain exactly how the Buddha sees the reality, perceives the reality. That's not communicated through language.

So the first three, *uncompounded, spontaneous and it does not comprehend through other conditions*, are qualities for one's benefit.

Then it continues by saying:

- (4) *comprehension,*
- (5) *altruism and*
- (6) *potency*

- (4) *Comprehension* – in general could be comprehension of reality and diversity. Or it can just be comprehension of diversity as it is best specified in this context. Then we have
- (5) *Altruism* -which is the great compassion or the great affection of the Buddha. And
- (6) *Potency*

Then it continues,

Possessing (7-8) both purposes

We add two more items on the list, so possessing the purpose of oneself and possessing the purpose of others. So whoever has this eight qualities, is the ultimate object of refuge, that is *the Jewel of the Buddha*.

Alright so then it continues in the next paragraph, which is, *1.1.1.3 Applying explanation to the teachings*. Actually, this expands and give some more information. If you go to the previous page, we have the extensive explanation of pre-requisites. It begins with essential purity and it says:

*I bow (1) to that (pure) in the beginning, middle, and end
(2) (to that) pacifying (adventitious stains)*

And so forth so the paragraph that comes now, *1.1.1.3 Applying explanation to the teachings*. Refers to that previous paragraph, so it says:

- (1) Because in essence it is without a beginning, middle and end it is uncompounded.*
- (2) Because it possesses a dharma body pacifying (exertion), it is called spontaneously establishing (other's purpose).*
- (3) Because it individually comprehends it does not comprehend through other conditions.
Because it*
- (4) comprehends three aspects, it comprehends (diversity).*
- (5) Because it teaches the path, it is altruism.*
- (6) Because it abandons suffering and afflictions through primordial awareness and compassion, it is potent.*
- (7) By the first three one's purpose,*
- (8) by the latter three other's purpose (is taught).*

As you can see, there is a bit of repetition here with the list of eight. By the time we finish, you will definitely know the eight. Because,

(1) Because in essence it is without a beginning, middle and end it is uncompounded.

It is uncompounded, so back to number 1 on the list: uncompounded. Natural purity nature body. Then it emphasises that *it is without a beginning, middle and end*, and that actually shows that it has no production and no deterioration or destruction. [Geshe-la actually mentioned only these two: production and destruction; but since we have beginning, middle, and end, we understand that it has no production, abidance, and destruction. Best to expand the list into 3] That's the natural purity of the nature body.

Alright so the first one as we say the uncompounded refers to the natural purity of the nature body. What does it refer to? It refers to the emptiness of the mind of an Arya Buddha. It refers to the emptiness of the mind that has both types of purity. And in particular it has the adventitious purity. Prior to becoming a Buddha, we have the emptiness of the mind, that is the emptiness of the mind with stains and that emptiness of the mind with stains is called the Tathāgata essence. That you have the essence, you have the Buddha nature you have the Buddha potential. But you have the mind with stains. Once we come to the point where your mind is completely free from adventitious stains, then

the emptiness of that completely pure mind is called the naturally abiding purity of the nature body. Becomes the nature body of the Buddha.

(2) Because it possesses a dharma body pacifying (exertion), it is called spontaneously establishing (other's purpose).

Here we are talking about dharma body nature body but it's the other type which is the adventitious purity dharma body, nature dharma body. So it comes with the pacification, what has been pacified are various types of stains. Stains here are things that are afflictive and knowledge obscurations. Due to that adventitious purity that comes from the pacification of all types of stains, as a result of that, of these acting as a cause, we see the result of that is that it can be spontaneous, so it can *spontaneously establish the purpose of others*. So, it has overcome, and it has pacify exertion by pacifying stains and is able to spontaneously benefit others. Then,

(3) Because it individually comprehends it does not comprehend through other conditions.

So this one refers to how the Buddha has comprehension of phenomena exactly as they are. So this comprehension of reality takes place during the Arya Buddha's equipoise. So this comprehension of reality is only an object to be realised directly by an Arya Buddha in equipoise. Nobody else, no other beings especially ordinary being can realise that thing exactly as it is. Because it's not our object of comprehension; it's the object of comprehension of an Arya Buddha in equipoise. It can only be realised by the Buddha. So it cannot be realised or communicated by words or concepts and so forth. Only the Buddha can realise that object as it is.

Because it (4) comprehends three aspects, it comprehends (diversity).

The three aspects they comprehend are the three qualities mention above. It is the natural purity and the adventitious purity of the nature body - both of them. And it comprehends reality of phenomena exactly as it is. Because it comprehends these three aspects it comprehends diversity.

The next one,

(5) Because it teaches the path, it is altruism.

It teaches the path: there are two aspects to the path. He teaches reality, that is phenomena as they are. He teaches a variety of phenomena, he teaches all these to disciples who do not understand it. While he teaches and trying to communicate those things because we don't comprehend them. From that perspective it is affection or altruism.

(6) Because it abandons suffering and afflictions through primordial awareness and compassion, it is potent.

So it has the potency because it can abandon suffering and afflictions. That comes through his compassion.

Then it says,

(7) By the first three one's purpose,

So the first three is the uncompounded, spontaneous, and does not comprehend through other conditions and,

(8) by the latter three other's purpose (is taught).

Possessing altruism, comprehension, and potency.

Alright so in this paragraph there is one point of doubt. If you look at (4) in the list it says,

Because it (4) comprehends three aspects, it comprehends (diversity).

And in terms of the three aspects that it comprehends, we say, (i) it comprehends the natural purity of the nature body. (ii) It comprehends the adventitious purity of the nature body. (iii) And it comprehends reality or phenomenal as they are. So it says,

How can you say that it comprehends diversity when it actually comprehends reality?

And the answer is that:

That is not a problem for the Buddha. [Laughter]

The thing is for ordinary beings you would have a problem with this classification, you would find contradiction, couldn't be both, but for the Buddha it's not.

The commentary continues, when the question arises, it says,

'That is not a problem for the Buddha because it is one of the unique qualities of the Buddha that the omniscience of the Buddha comprehends reality and diversity simultaneously.' We only classified them into two, as distinct mental isolate. Mentally we isolate them, but the Buddha simultaneously comprehends diversity and reality.

Alright so let's look at something else. When we talk about the bodies of the Buddha, how many there are, you will find different presentations. Sometimes they are enumerated as two, sometimes as three sometimes as four.

When we talk about the two bodies of the Buddha, we have:

- the Dharma body and
- the Form body.

The dharma body is for one's own purpose and the form body is for the purpose of others.

When we have three bodies, we leave the dharma body as it is, but then we divide the form body in to two, the enjoyment bodies and emanation bodies.

- Dharma body
- Enjoyment body
- Emanation bodies

And if you have the explanation of the four bodies of the Buddha, you divide the dharma body into two. Then you will have the nature dharma body and wisdom dharma body. And then you will have the two form bodies which are the enjoyment and emanation bodies.

- Nature Dharma body
- Wisdom Dharma body
- Enjoyment body
- Emanation bodies

So different presentations.

Even though we might have different classifications and different presentations the important thing to understand is that when we talk about the body of the Buddha we talk about a state of indivisible union of body, speech and mind. And it is only from the point of view of conceptually isolating certain things that we say, oh this is the nature body, this is the wisdom body, this is the qualities of the Buddha, this is a body of the Buddha, and so forth. Only we conceptualise and isolate those things just in order to examine and study them. But in reality, it's just one thing, it's one indivisible union of all the qualities. And all the qualities make up the body. And in reality, it's just one body, indivisible.

It is only from our point of view that we give this presentation and then we say this is established and this is number (1) in the list and then we have number (2), (3) and (4) in the list. We posit let's say the form body by first presenting the dharma body, and then from that we are able to posit the form bodies. Or if we have fourfold classification we begin with the nature dharma body and then we talk about the wisdom dharma body and then we talk about the enjoyment body and then we talk about the emanation bodies. In reality those four bodies, actually there are more than four bodies, they are all established simultaneously. It's not that: first this, then the other, then the other and so forth. The moment that the nature dharma body is established, simultaneously all other bodies are established. You have nature dharma body and you have the wisdom dharma body, and at the same time remember that, just before you reach the state of enlightenment actually you do have many emanations out there. The moment that you obtain the nature dharma body all of those emanations simultaneously they become enlightened. So all of them become the enjoyment bodies and the form bodies that are out there working for the benefit of the sentient beings. It's like a simultaneous massive event with all the bodies established.

Now when we look at the nature dharma body of the Buddha, we are saying that this actually includes two aspects or is classified into two. We have the natural purity nature dharma body and we have the adventitious purity nature dharma body.

When we talk about natural purity, and when we talk about the natural purity body - these two things are different. Because natural purity is something that we all have, like we have Buddha nature. What is natural purity, this potential, is the emptiness of our mind. The thing is natural purity; something that no one has to create it, no one has to newly establish it. It's there from the beginning. From the moment that your mind came into existence it came with that natural purity with it. But it's not natural purity *body* yet. The natural purity body can only be established after the adventitious purity is established. So first the adventitious purity body has to be established and once this is established, the natural purity body is established. It's important to understand that the *natural purity body* and the *natural purity* are not the same thing.

Now this point is quite important because there are some systems that say that you have Buddhahood within you. Actually, what we say is that we don't have Buddhahood, you have the *potential* for Buddhahood. You will not obtain Buddhahood until you obtain that adventitious purity. Once you obtain that adventitious purity you will obtain that Buddhahood. Therefore, you don't have Buddhahood right now, now you have the potential.

Sometimes natural purity is referred to as 'natural nirvana.' But just to be aware that it is simply imputed, the term is simply imputed, this is not the true nirvana. Because if natural purity was natural nirvana, then it will be pointless to engage the path and rely upon practices of the path in order to obtain what? Some other nirvana if you already have it. It is just imputed, the name 'nirvana', or 'liberation', or 'separation' is just given to it. Because it refers to the fact that from the beginning you are free from stains, from the moment that you were established, so you have that natural purity. But it is not the ultimate nirvana, or ultimate separation or the ultimate liberation.

This natural purity is actually the most important element here for us. Because in the sense it is the root of Buddhahood. And this is why we identify it as the substantial cause for Buddhahood. So that emptiness of the mind that gives us these potential for change is the most fundamental thing. So this means that whatever stains are in the mind actually do not affect the nature of the mind itself. The

nature of the mind itself is free and has this natural purity from those stains. And that natural purity is what makes possible to obtain the adventitious purity. By obtaining adventitious purity we obtain the adventitious purity body and by obtaining that we obtain the natural purity nature body. So it's all possible due to the natural purity.

We say that we obtain the nature dharma body of the Buddha the nature dharma body is presented as two bodies, the natural purity nature body and the adventitious purity nature body. When the nature body is established you can say that the dharma body is established, and what does the dharma body mean? The dharma body means, omniscience. What is this omniscience? It is complete direct comprehension of the entire variety of phenomena. Plus at the same time the simultaneous comprehension of the reality of these phenomena. The Buddha can have these complete comprehension of all phenomena, because all the adventitious stains have been removed. What is the function of those stains? These stains are actually blocking us or stopping us or hindering us from perceiving all these phenomena. So as soon as you remove those blocking stains, everything is perceived directly.

Geshela was giving here the analogy of a lake, the water of the lake is very polluted, so you have all sorts of pollutants, its muddy water, you have plastic bags, its thoroughly polluted. And you have a tree next to the lake, so the tree with all the branches, all the leaves, all the fruit and all the flowers. And ideally you should be able to see the shadow or reflection of all of those parts of the tree on the face of the water. But you can't see it because of the pollution. But once you have removed all the pollution and you have the water being completely clear. Then every aspect of that tree, every detail of the leaves, the branches, the fruit and so forth, you can see it reflected. Or you can see the shadow of that on the surface of the water. Why could you not see it before? The tree was there, the water was there, but you could not see that because of the pollution. Once you have removed all those adventitious stains that are stopping you and blocking then there is nothing stopping you from seeing all the details, everything that is there.

You can see that as soon as you obtain the nature body, simultaneously at the same time you obtain the wisdom dharma body. Wisdom dharma body is the omniscient. So as soon as you remove the pollution from the water, you can see everything.

We have talked about the nature dharma body; and we have talked about the wisdom dharma body; we need to talk about the two form bodies which is the enjoyment and the emanation bodies. Remember that when you are aspiring to reach enlightenment you do it for the purpose of benefiting sentient beings, in order to benefit sentient beings. When you are aspiring for enlightenment, actually the thing that you really want to get is the form bodies. Because these are the ones that will benefit sentient beings. But you cannot have those unless you also have the dharma bodies. The two form bodies will come together with the dharma body. Geshela here was making the analogy, for example you are very thirsty, what do you really want? You want water, but you cannot drink the water unless also you have a cup, or a container. If you want to drink water, it's not just the water, but you need to have something that can allow you to take and bring or keep the water so that you can take the water to your mouth. The two form bodies are like the water what you really want, but to be able to bring that about you also need to have the dharma body. So we say that the moment that you establish the nature body, and the dharma body of the buddha, simultaneously, all the emanation bodies and the enjoyment bodies are established. So the enjoyment bodies will be in the Akanishta Buddha field, your emanation bodies will be all of the world. All of them simultaneously will become enlightened, as soon as the nature and dharma bodies are established.

We are saying that when we establish the dharma body the point with the dharma body is that, the dharma body is for one's own purposes, why? Because it does not appear to other sentient beings, no sentient being is going to perceive the dharma body. So the dharma body cannot directly interact or benefit them and for that reason we need to establish the two types of form bodies. From the two types of form bodies, the enjoyment body is only going to be perceived by Mahayana Aryas, why? Because

the enjoyment body come with five certainties and those five certainties in a sense are limiting or restricting. Because the five certainties are:

1. The certainty of the body that it will be a body adorned with the marks and signs.
2. The certainty of dharma, it will only teach Mahayana dharma.
3. The certainty of the retinue, that it will only have a retinue of Mahayana Aryas. That means if you are not a Mahayana Arya, you are not going to meet that body. It doesn't matter if you have pure karma, it doesn't matter what you have, if you are not Mahayana Arya, you are not going to meet it.
4. The certainty of the abode. They only reside in Akanishta Buddha field.
5. The certainty of time that it will continue to teach and engage until samsara ends and so forth.

Because of the certainty of the retinue, it will only interact with Mahayana Arya. For that reason, it has to have another sets of bodies, it's plural, its form bodies is not just one form body, so we have the supreme emanation body, then you have the artisan emanation body, you have the birth emanation bodies and so forth. They can interact with everyone.

Among the different types of emanation bodies the first one is the supreme emanation. One thing with the supreme emanation, you must have pure karma. So whoever have pure karma will see them, not the others.

Then we have the artisan emanation body. Artisan emanation bodies are emanation bodies that are created at specific time in order to subdue specific individual. For example, there was the king of the Ghandarvas, he was very good at playing the string instruments, the piwang.³ So he has this incredible pride of being the best player of piwang. The Buddha came as the player of the piwang, and they have to play in competition. Where obviously the Buddha won the competition. So it was an emanation, a specific artisan emanation of a player of the piwang.

Then after that we have the birth emanation bodies. The birth emanation bodies come in great variety and are tailored-made according to whatever is the need of each and every disciple. So as long as your karma ripens, you are going to meet with that birth emanation body. So they can have the aspect of the bird, the aspect let's say of a cow, the aspect of a horse, the aspect of your lama, your root lama is included in there. They will take each and every aspect according to your needs and in that way guaranteed that the enlightened activities of the buddha will reach everyone.

We mention the supreme emanation body, an example of that is our teacher Buddha Shakyamuni. Supreme emanation body comes at a specific time, a specific period of time. And they will enact the 12 deeds and there will be perceived only those who has pure karma. Meaning those who have purified negative karma. Whilst the birth emanation is not like this, it does not have these restrictions, they came in great abundance, over time.

We can stop here, we have five minutes for any questions.

Question: The question is when you said you don't have Buddhahood within you, the logical difficulty for me is that: the stains that are adventitious, the purity is adventitious, you need the adventitious purity to attain Buddhahood. But if the stains are adventitious, then what were you before the stains? Were you not Buddha that you don't have Buddhahood before the adventitious stains?

Geshela: When we talk about adventitious stains, one common mistake is to say that there was some point in time, and we are going to identify it as the beginning, where I didn't have any stains. If I don't have any stains. If that was true, I didn't have any adventitious stains in the beginning it means that I

³ A Tibetan two-stringed fiddle

would have adventitious purity so I have adventitious purity back then I must have been a Buddha. And then little by little I become stained, and I lost it and now I have to regain it again. So that is the mistake. Actually, once you are in samsara, you cannot identify a beginning point. There is no beginning point. It is beginning-less. So those adventitious stains were there from beginning-less beginning. There is no absolute beginning point. Because if you accept there is an absolute beginning point you end up with the fallacy of true existence. The mind truly exists, and it was like this from the beginning and so on and so forth. So since beginning-less time, in samsara, we had adventitious stains. Only after we remove them, we will obtain the total purity of Buddhahood. It's impossible to posit a time where you didn't have adventitious stains, going back. It's possible to posit it in the future if you remove them.

Actually, it's difficult in a sense impossible of positing the beginning of the mind itself. If you cannot posit the beginning of the mind you cannot posit a time where the mind has adventitious purity from the beginning, what beginning?

Question: I understand. I think of adventitious in terms of the meaning, it just means something that is not intrinsic, inherent, it's something else separate.

Geshela: Yes, that meaning is right. When we use this term adventitious, adventitious means it's something that does not affect the core or the real nature or the real identity of that thing. It is there, hanging on the outside but it is suitable to be removed. This is how we understand adventitious, it has not stained the real nature of that things. You know the same argument, the reason that we use is the lack of inherent existence. The mind is lacking inherent existence so whatever afflictive mind you have now, attachment or hatred and so on and so forth. It does not inherently exist. It's something that exists adventitiously. Because it lacks inherent existence, it means you can remove it, it's a stain that can be removed. And the true nature of the mind, exactly because it lacks inherently existence, is not stained by those things. It remains with that purity once those things are removed, purified.

Question: Would it be accurate to say that whatever stains is there in whatever level down to the most subtle, are just subtler and subtler forms of ignorance?

Geshela: Yes. That means it comes with different form of subtlety.

Question: So ultimately, it's just ignorance, the stains?

Geshela: When we talk about stains basically they come down to two things: afflictive stains and knowledge stains. Obviously, as you say we have degrees of subtlety for each one. From the big group of afflictive stains, the main one, the root one, is ignorance, and we have also degrees of subtlety with that. But we also, don't forget we have knowledge obscuration stains and these are imprints. We have to keep them both in mind we have afflictive and knowledge obscurations. And again, those knowledge obscurations and those imprints come in different levels of subtlety.

Ok we stop here.